



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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The Great Demonstration.

For bigness the Christian Endeavor demonstration in this city last week was tremendous. If we can believe not only the reports of those in charge, who added up the figures of attendance, but also the ocular proof of enormous audiences and crowded

streets and the uniform testimony of the newspapers, which have given pages to their reports, the anticipations of the number of these expected have been surpassed by the reality. The Madison Square Garden, with its 14,000, seats, has been crowded morning, afternoon and evening, and several of the largest churches in the city would be full at the same time, and then an audience of three or four thousand young men and women with badges would be gathered in the neighboring park. They have taken possession of the city; they have gone everywhere; there numbers and their ubiquity have astonished the reporters and the public.

In the character of the delegates the success of the demonstration has been tremendous. It was a peculiar crowd that filled the streets of New York. There were twenty-five or thirty thousand of them, and not one of them was arrested for drunkenness; none were seen standing up before a bar; scarcely any appeared on the streets with a cigar or cigarette in his mouth. There was no swearing, no disturbance of the peace; the judges of the police courts would not have known they were in town. It was a very different crowd from that which filled the streets of Minneapolis and Chicago a few weeks ago; a pure-minded, clean-mouthed, earnest-hearted body of young people, absolutely decent and respectable; more than that, honest and upright. Somebody said that thirty thousand cakes of clean soap had been rubbed against the dirty face of New York. They represented to the public what Christianity proposes to be to the country and to the world. They left behind them a good record. Christianity will have a better name in New York for their having been here.

As a revelation of the newer methods of the Christian Church the success of the demonstration was tremendous. Newspapers that had never heard of them before, absorbed in politics and criminal reports, had a new sensation and discovered some-

thing before unsuspected; middle aged men engaged in business or in public affairs found out for the first time what is going on in the life of the churches. Chauncey Depew, when asked to come and give them an address, had to own that he knew nothing about them, but was utterly astonished when he saw how they crowded the auditorium. It was found out that there were about fourteen hundred thousand young people in this country members of this one organization, all pledged to active Christian work, to faithful participation in church duties; young men and women that have in them the promise of the church of the future, and all ablaze with enthusiasm and fire. Even Boss Croker, of Tammany, must have felt a political shiver go through his frame when he saw these thousands of young voters and their allies all of whom are pledged to a fight for righteousness and purity and truth.

As a demonstration in favor of interdenominational fellowship its success was tremendous. Here they came together, the thousands from Missouri, or Wisconsin, or Illinois, or Pennsylvania, seated together, brothers and sisters, forgetting whether they were Presbyterians or Baptists or Methodists or Congregationalists, remembering only that they were one in the service of Christ Jesus, determined that no barriers of sect should separate them, repeating with the fervency of tears their consecration to that service which knows no divisions in the army of the Lord, setting an example of union which their elders might well consider and follow. If they can stand together, why not their parents? It was like the lessons of union which are coming to us from the foreign mission field, from those who wish to forget their separation and to pray the Lord's prayer "that they all may be one."

It is a wonderful and blessed work which the Rev. Francis E. Clark has been allowed to do in organizing and organizing this great movement. It is a great young people's church, not

separated from but organized within the Christian church, doing its work loyally, pledged to its purposes, and having in it the promise of the future. The young people represented in this convention are those that will give character to our country; they are the ones whose intelligence, influence and wealth will control it twenty-five years hence. We have no fear for the country when we see these representatives of its young Christianity, or its older Christianity either. There is no pessimism possible in view of such a convention — *N. Y. Independent.*

Y. P. S. C. E. Notes.

Union Square Plaza was the one meeting place where "standing room only" could be secured.

The Convention was really what Dr. Clark called it, a "mass meeting for fellowship and inspiration."

President and Mrs. Clark will begin their trip around the world in a few days, going by way of the Pacific, and returning in time for the Montreal Convention.

The officers were flooded with requests, suggestions and resolutions for the floor; but they were all referred to a committee, and may never survive the reference.

Closely twined about the table of the speaker at the Garden was the Union Jack and the Stars and Stripes, and Montreal had a British flag waving over its delegation.

The simultaneous meetings prepared by the Committee, were as interesting as the main service, with the ception of the untold benefit received by being one of a multitude of good people.

Why should Christ be chastised for my peace? How is it that the ground has to be wounded by spade and plow, and put under harrows, before it will produce bread for us? How is it that the grain must be bruised under millstones before it will make bread for us? How is it that plants, flowers, and fruits yield their latent virtues only when bruised? Why is vegetable life sacred to us? Why is animal life slain for us? Finding the answer to these question will open the higher question.—*Pulsford.*

The Spirit of Elijah.

BY REV. JAMES MAPLE, D. D.

TEXT.—"And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha." 2 Kings ii. 15.

It is a wise and beautiful law of divine providence that when there is a great work to be done there is a man just suited to it by experience and education, and when he finishes his mission there is some one ready to take it up, and carry it on to completion. When Moses died and was buried by angels Joshua was there to lead on the people to the promised land. David was deeply interested in building a temple for the Lord, and busied himself in gathering the material for it. He did, but Solomon was ready to take up the work; and when Elijah dropped his mantle Elisha took it and went on with the great work.

Elisha is first introduced to us amid the most awful and impressive scene in the history of man. (2 Kings 19:9-16.)

God not only preserved many thousand of the worshippers, but commanded kings to do His will. (1 Kings 19:15-17.) He has never left Himself without witnesses.

God makes arrangements to continue the line of His faithful prophets. While the awful storms of fire was rolling away, and the thunders reverberating from crag to crag there came a still small voice out of the depths of the infinite authorizing Elijah to appoint Elisha as his successor.

We have here—

1. The appointment of Elisha to the office of a prophet.

1. Elijah was commanded to anoint him. (1 Kings 19:16) It is generally supposed that kings, priests, and prophets were inaugurated into their respective offices by anointing them with holy oil, but this is the only place in the Scriptures where a prophet is commanded to be anointed. This anointing signified that they were divinely qualified and clothed with authority to fill the office to which they were appointed. This anointing pointed to the anointing of Christ with the Holy Spirit. (Isa. 61:1-3; Matt. 3:16, 17)

2. Elijah cast his mantle on Elisha. The mantle was the peculiar garb of the prophet. (Zech. 13:4.) This was a sheep skin dressed with the wool on, and was a symbol of the prophetic office. It was now thrown over him, but Elijah took it and wore it again. The casting it over him was a call to the work of a prophet, but he did not enter fully into the office then. When he did he received the mantle to keep.

The casting the mantle over Elisha was a token that he should have the

spirit, and share in the honour of Elijah.

The casting of his mantle over him was also a token of friendship. It was taking him under his care and tuition. Thus Christ takes the humblest disciple into his care, and instructs him in the way of life. (Isa. 32:1, 2; Matt. 11:28-30.)

3. Elisha was left to his own choice. Elijah was a man of deeds, and never lingered after the summons to duty came. Passing up the valley of the Jordan he passed the farm of Elisha, and found him out in the field ploughing with twelve yoke of oxen. The mighty prophet walked up to him, threw his sheep skin mantle over him, and strode on. Elisha knew what that meant; that it was a call to leave all, and consecrate himself to the ministry of the Divine Word. It was sudden and startling. The action of Elijah demanded immediate decision. In a moment he recovered from his astonishment, and decided for God and eternal life.

Thus God comes to men and calls them to give themselves to His service (Deut. 30:19, 20.) He leaves man to decide in this matter for himself. (John 1:11; 3:19; 5:40) Man determines his own destiny.

4 The acceptance of this office required strong faith in Elisha. Baalism was triumphant, and the prophets were murdered by Jezebel whenever and wherever she could find them. The great mass of the people had fallen into gross idolatry, and were the tools of the wicked queen. He had a beautiful home, and was surrounded by all the necessary blessings of life. To accept the prophetic office he must give up all these: the society of loving parents, the quiet life of a farmer, and take upon him the laborious work of reforming a most degraded people, live a life of poverty, suffer persecution, and perhaps death in this work. It meant to brave the heat of the desert and chill of the mountain; the dew of the night and the stress of the storm; the scorching of noonday and the blighting of midnight; the anxious cares and crushing labors of a minister among an infidel people. He saw all this, but on the other hand there were the claims of God, the pleasure of doing good, the joy of saving souls, the companionship of Elijah, and the glory of Heaven in the end. Faith in God enabled him to triumph over all, and give himself to the great work to which he was called. This was a strong faith, and had he conferred with the world he would have decided differently.

The fact that Elisha knew just what it would cost him to serve God in the office of a prophet, and then cheerfully took up the work shows

his faith and love. Christ knew before He left the bosom of His Father in Heaven just what it would cost Him to redeem man, and His entering on the work with this knowledge evinces His love.

5. Elisha made an entire surrender of everything of a worldly nature. (1 Kings 19:21.) He did this to show that he never intended to return to this work again, but was giving himself to the service of God for all time. This is the true spirit of consecration. He did not keep his farm and carry on farming to make all the money he could out of this, and devote what time he could spare from this business to the work of a prophet. This is what some men who have been called to the work of the ministry do. They make it subordinate to something else. Elisha sacrificed all, and gave time, talents, and life to the work of God.

Sinner, you are called upon to give up all that stands between your souls and God. If your business is sinful you must give it up. (Isaiah 59:1-2.)

In the days of Elisha and the early Christians it cost a man every thing to become a Christian; but now it only costs a man his sins. This is all that stands between him and the service of God.

Elisha sacrificed just what the work required at his hands, and this is what we must do. The demands of the cause of Christ is the measure of our duty.

Elisha did not make any arrangements by which he could stay at home from his work when it rained, or was very cold, or he was tired, or if it was uncomfortably warm.

Elisha was a noble tender spirited man. He was a single man and lived with his parents and he was an obedient loving son. He knew that this mission that he was called to would take him from home and deprive him of the society of his parents; therefore he wanted to go and bid them an affectionate farewell. This reveals the young man's heart, and we get a glimpse of his inner life. He did not ask to remain at home until his parents were dead but only to bid them farewell.

Elisha did not ask to go home and see if his parents were willing he should go but only to bid them farewell. Whether he should go or not was a personal matter for him to decide. They had no right to decide this for him. It was a matter between him and his God. Thus it is now. Parents have no right to say whether their children shall serve God or not. This is an individual matter. Parents sometimes claim the right to decide in this matter, but it is wrong in them. A father had two daughters attending school in a

distant city and they were brought under the convicting power of divine truth. They wrote to him that they were seeking the Savior, and he went immediately to see them, and to prevent them from becoming Christians. He claimed the right to do this, but they talked and prayed with and for him; and he went home a happy child of God. They led him to the Savior.

Elisha's parents did not try to hinder him from entering into the service of God. They had too much respect for the divine authority, and too much interest in the salvation of their child to do this. They did not feel that it was beneath his dignity to engage in such a work for Christ. A wealthy lady in an eastern city, who moved in fashionable society had a bright promising son, a young man. He became very much interested in the Young Men's Christian Association, and one day she found him out on the street distributing tracts. This touched her pride. She wanted him to move in what she called better society than this, and she tried to induce him to quit it; but he kept on, and she finally sent him away to boarding school. There he fell into bad company, and she learned that he had got to drinking. Alarmed, she went to see him, but she had not been with him ten minutes until she saw that the cord that bound him to her had been severed. All her efforts availed nothing, and he soon ran away and went to Chicago. His course was downward and in a few years he was a poor miserable wreck. One day out on Lake Michigan in a boat with some boon companions, he was drowned. His father went out and recovered his body, and carried it home to the broken hearted mother who in a few years went down in sorrow to the grave. When that child started in the path of life she stood in his way and turned him from it into the dark path of sin and death. This is an awful thing for parents to do.

11. Elisha was carefully prepared for the work of a prophet. This was necessary to his success in his official work. He realized this. His call to become a prophet was preemptory, and required an immediate decision. He was to decide this matter at once, but he was not required to step into the place of authority and influence that he was to occupy as the successor of Elijah immediately. Nine years elapsed between his call and the departure of Elijah and his entering the full work of a prophet. These were years of preparation.

There are two points in this: 1st, Elijah needed Elisha's society. He had become discouraged in fighting the powers of darkness single handed, and felt that he was all alone in this

mighty struggle. The sense of loneliness overcame him and he wished that he was dead. He needed the society of kindred spirits, and God provided the needed help in making Elisha his companion. Through all these nine years Elijah never again suffered as he did in the wilderness under the juniper tree. We all need the society of Christians to help us in the great work of life. We inspire each other with new energy. This is one of the great advantages of the social meeting, and those who neglect it suffer a great loss. Christ understood nature and is acquainted with all our spiritual wants. He instituted the prayer meeting to meet a felt want of our religious nature, and it is one of our greatest helps in the development of our spiritual nature. 2d, Elisha needed the society and instruction of Elijah to prepare him for the great work before him as the prophet of God. He was the body servant of Elijah, constantly with him in all his work as teacher in his Biblical schools, receiving his instruction and learning how he carried on his work. He was where he could learn all about the great reformatory movement designed to bring the people back to God. This was just what he needed, and all young ministers of the Gospel of Christ need the same preparatory training to fit them for their great work.

Rich Without Money.

Many a man is rich without money. Many a man is poor with money. Thousands of men with nothing in their pockets, and thousands without even a pocket are rich. A man born with a good, sound constitution, a good stomach, a good heart and good limbs, and a pretty good head piece, is rich. Good bones are better than gold, tough muscles better than silver, and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check the evil tendencies or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a despondent and complaining fellow, a timid and care-burdened man,—these are all born deformed on the inside. They do not limp, but their thoughts sometimes do.—*Selected.*

Orphanage.

Such an institution has been in contemplation for some time, and some of the brethren have already spoken in favor of some steps being taken towards its establishment. It may not be well to undertake it just at this time, but we must establish an institution of this kind in the near future. We can begin to talk about it at any rate, and in order to hear from friends I now write this article.

I submit a few facts for the consideration of all:

1. Is such an institution needed? My answer is found in the destitute, homeless, helpless children to be found in street, and on highway. Others have built such homes for orphans and are doing a grand work for humanity, but they cannot provide for all. Nor should we as a people either expect them to do so, or desire it. We have an obligation resting on us and no one, no body of religious people, can take from us or relieve us of an obligation that God has imposed. For wise purposes God has placed around us many who owe us nothing; can do nothing for us; are not related to us, but are helpless. Their *helplessness*, is their only plea, and *energy* enjoins assistance, and demands that that cry should be heeded.

2. Are we able? I answer yes. The amount needed to start such an institution is not large. For \$3000. we can erect a few buildings and begin the work. Some community will donate \$5000 to secure the location, and the way would be opened for additions to be made as wants would appear.

An objection may be urged against projecting an enterprise requiring money, on the ground that we have some already on hand that are not complete. Objections of this kind were presented when other enterprises came forward, but they were not regarded as being sufficient to delay the work. The college, and the Norfolk church, Home and Foreign Missions appeal to us as never before, and I rejoice that the appeal has not been made in vain. We have not exhausted our strength, we have not fully tested it. We could do *five times* as much as has been done, if our people would only do *one half* their duty. We need more *faith* in God. More *love* for our fellowmen. I believe God will prosper us in proportion to what we do for him. Instead of one enterprise of the church interfering with another, why they are mutually helpful, one stimulates the other. Some will work for one who will not work for another. The poor and the rich will give to an orphanage. It appeals to all. If there are any who will not aid this

cause, or the others we have already undertaken, we may need to provide for them. It may be that an *infirmary*, or a house of correction, or some such place, may be needed in which they may be nursed, trained and properly directed. I hold the opinion that no member of the church, rich or poor, male or female, can claim exemption from a just share in extending the benefits of Christianity to mankind, and the best way the church has been able to devise for doing this work has been the preaching of the gospel, missions, Bible and tract societies, schools, colleges, etc. If Christian people would do their duty towards the church in giving money we would not be compelled, when we meet, to spend so much time in devising plans for raising money, but the higher question: How will we use this money best for God's glory? would occupy our thoughts and deliberations.

As to men and women to undertake such a work, I would say we can find them. We have the persons who can and who would render this service cheerfully and grandly. The dear little children who cry to us for such help would hail it with joy, and the loving Savior would bless us for such deeds in His name.

Very truly,

W. S. LONG.

Elon College, N. C., July 11, 1892.

So Lonesome.

"I am so lonesome without any father to go and see I do long so for a look into his dear old blue eyes. My heart is broken to think of the months and months of weakness and mental suffering he endured. I wish now that I had given up everything and stayed to comfort him more. I love to think of him as in K. or in C. in his prime. How he did use to sing in the morning, as he went to work after prayers. I do not wish him back to suffer, but I am so lonesome."

So writes the daughter of a dear old friend, who after much pain and suffering, at the age of four score years, fell on sleep and was gathered to his fathers. And the thought has arisen, How many lonely hearts and lonely homes there are to-day scattered though the broad earth, where the dwellers for the first time know what it is to be fatherless and motherless, and feel the loneliness of such a lot! "Your fathers where are they? And the prophets, do they live forever?" The best, the most faithful, the most godly, are passing away, and when they are gone what cherished recollections they leave behind! There is something better than wealth, better than treasure, better than the inheritance of houses and lands—the sacred memories of the hour of pray-

er, the family altar, the song of praise, and the steadfast, joyous faith which looks forward through all conflicts and trials, and beyond the clouds and shadows of earth, sees the brightness of "the last lovely morning" which shall ere long dawn in beauty on a dark and weary world. And how many there are who, when the long struggle is over, feel a loneliness which they did not anticipate, and wish that they could have done more for the help and comfort of the weary suffering one!

But there are other children whose parents yet live, and are always with them, and whensoever they will they may do them good. Let those who to-day are strong, rejoice in the privilege of bearing the infirmities of the weak, of soothing the downward pathway of the aged, of comforting those who are full of pain and sadness, and leading them gently to their journey's end.

Who has ever regretted honoring a father or a mother? Who when the labor was over, has ever grudged the toil spent on those dear ones, who at last have found rest from all their sorrows in the silence of the grave? It is but a little thing for the young and light hearted to spend an hour in reading, in prayer, in song, in the homes of the aged, and by the sick beds of those who are wasting away; but it carries a blessing to weary hearts, and brings a blessing on those who thus fulfill the law of Christ. For those who honor father and mother will find that that "first commandment with promise" is sure to be made good by the faithfulness of a promise keeping God.—*Selected.*

The Common People.

There are persons who greatly dislike to be counted among the common people. They desire to be esteemed as uncommon, and entirely different from the ordinary class. There is a story told of Abraham Lincoln; that he dreamed that on some public occasion, he was passing between ranks of people, when he heard one man say to another, as he pointed him out, "He is a common looking fellow." "Well, my friend," replied Lincoln in his dream, turning to the man who has spoken, "God loves us common looking fellows, or else he would not have made so many of us."

The common things are, as a rule, the best things. The most common metal, iron, is by far the most precious of all metals. Gold and silver cannot compare with it in utility. The common articles of food are far more valuable than the choicest confections and concoctions, which waste time, induce dyspepsia, and ruin health. The common country with its level plains, or gentle rolling lands,

is far more valuable, than the barren ice-crowned Alps which tower far above all vegetation, in grand and desolate loneliness. Here and there we may meet a man of genius, whose words and works are far out of the ordinary line; and such a man may be useful, and is useful, in his place, as mountains, and storms, and cyclones are useful in their places. But for steady, ordinary life, cyclones and thunder storms, earthquakes and mountain peaks, are not precisely what we need. So great genius is frequently of little utility in the world; it llozes and corruscates along its track; but it sometimes leaves desolation behind. And there is constant need of other quiet, steady going men to follow in its track, and gather up things which otherwise might be neglected and forgotten.

God loves the common people. He works with them. The toil of the world is mostly done by common people; they sow the seed, He gives the increase; they fulfill their daily toils, He pours his blessings upon their efforts. Common men bear their testimony to the goodness of God, amid the scenes of common life, and he makes that testimony effective to the salvation of the common class, who hear their word, and receive with joy the message which the wise and the prudent despise, and scorn, and spurn.

God loves the common people. Let them take courage and love the Lord with all their heart, and soul, and mind and strength; and they shall find at last that he, whom the common people heard so gladly in the days of his flesh, hath chosen "the poor of this world, rich in faith, heirs of the kingdom which he hath promised to those that love him."—*Common People.*

True Liberty.

Christ must be credited with making the broadest statement of liberty ever recorded in the world's history. While the world was yet young in the quality and power of reflection, he said of this almost sacred word, "And the truth shall make you free." The Greeks enjoyed a political freedom but were still in bondage to a false philosophy. They lacked truth to properly train their children, consolidate and preserve their state, and therefore they became the victims of pleasure and vice. They were only free from the arbitrary will of a king. The same was true of the Romans and thus along the highway of nations liberty only implied the mitigation of some one evil; but never the broad and noble victory over all false conditions and principles.

Now it is an impressive scene to behold Christ moving upon such

chaos and declaring that when the "truth shall make you free, ye shall be free indeed."

As a general thing truth is a term for all knowledge, but its best significance is the knowledge of the law of conduct and being.

The Jews were exulting in the fact that Abraham was their father and therefore they must be freemen, but Christ rebuked them in the thought that character always comes from man's conduct in his relationship to the truth.

Truth determines the equality and the inequality of personal independence. In no day or part of life can man bear well a false principle. So far as he hol is one he is a slave, for we are all the creatures of our ideas. When medical science held to frequent and copious bleeding all who lived in that age were slaves of an error. In Queen Elizabeth's time some naturalists found an argument for despotism in the fact that a colony of bees all obeyed the queen.

The wrong translation of a single text give to the world the largest religious and political monarchy of modern history. A slight change in rendering would have given a new color to the past ten centuries.

The erroneous idea that our earth was a central star around which other planets circled kept astronomers in painful bondage for many generations. But such errors are small in their power to work injury compared with the errors of morals. Who will ever be able to estimate the evil coming from the persecution and from sin that stood fully justified by good, yet mistaken men? When fifty millions of protestants were slain in a single night, those who performed the terrible work rushed into their churches to thank God for ridding the world of His enemies. Calvin was sincere in bringing about the death of noble Servetus. In view of all this and much other evil how full of reason are the words of Jesus "If the truth shall make you free ye shall be free indeed." Ignorance makes us either slaves or tyrants, but the truth will make us free and noble benefactors.

W. H. ORR.

Lebanon, Ohio.

"A New Criminality."

"I have just now transferred to my scrap book an article with the above caption, clipped from the Sunday edition of one of the great dailies, some of whose positions are absolutely very alarming, supported as they are by a startling array of facts. The main conclusion, in the article, is that the habitual use of alcohol, on the part of parents, entails upon their offspring homicidal instincts. As a

fearful demonstration of the truth of his conclusion, while until within a few years it was the man or woman of mature age who was the assassin, we now see it is the youth of twenty years and under, who murders and commits suicide; that in Paris, in New York, and elsewhere, in all the haunts of vice, there are children, by the thousands, who are only waiting the opportunity to become assassins. Nor are these terrible consequences limited to the degraded and altogether vicious classes. The alcohol habit in parents forming the highest circles of society transmits the criminal instincts to their posterity equally with those of the lowest. It is not necessary to the conditions of these dire results that the drink habit should amount to habitual drunkenness in the commonly received meaning of that word. So called moderate, but habitual, indulgence in alcoholic intoxicants by the parents creates the inheritance of criminal instinct for the children. It is not alone the appetite for intoxicants that is inherited, nor the criminal appetite alone, nor merely an enfeebled physical constitution. These are dreadful legacies. But as we have seen it is the criminal desire—the desire to shed blood, to commit murder."

"The deaths caused by drunken people are enormous beyond all published statistics. Directly and indirectly wives, babes, unborn babes, are unsafe in the presence of this monstrous condition." "Half the deaths are concealed."

"The evil is radical, and must be taken up by the roots. We need a thousand agitators—alarmists, if you please—like John the Baptist, uttering in trumpet tones the cry of alarm, and laying the axe of extermination at the roots of alcoholism. We must save our boys and girls by going to the roots of our institution."—*J. W. B. in The Baptist and Reflector.*

Truth and Rascality.

Truth is sometimes linked with rascality, while error is joined with righteousness. The fact is, the devil seems to like to go shares with anybody and everybody. If he has any particularly dirty work to do, he is anxious to get a pious man to do it; and he is quite willing that the truth of God may be asserted and advanced, if his servants are allowed to proclaim it and disgrace it by their ungodliness. Whichever way things go, he proposes to be on the winning side, and have a finger in every pie that is made. Many times the truth is dishonored and disgraced by the iniquity, the injustice, the unrighteousness of evil men; while, at the same time, error is honored, exalted

and commended by the excellent behavior of those who hold it. So truth has to bear the stigma of villainy, while error has the credit of righteousness and excellence.

God would have sound doctrine in the hands of sound men. He would have truth held in righteousness of heart and uprightness of life. To the wicked God says, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hatest instruction, and casteth my words behind thee?"

Let the servants of the living God see to it that truth and righteousness go hand in hand. Let them by faithfulness adorn the doctrine of God our Saviour in all things, and so live that the name of God shall be honored by their conduct, while error shall sink beneath the weight of its absurdity and the wickedness of its adherents. Let the right faith be joined with the right life, that the blessing of God may be expected, and that the help of God may not be sought in vain.—*Christian.*

Some Thoughts.

I trust that the kind editor of the SUN will excuse me for not writing sooner as I promised him some time since that I would contribute my mite to the columns of his interesting paper. Indeed I feel sure that he will when he learns that sickness in our family caused my delinquency. My little sister, Addie, has been very low with an acute attack of Peritonitis, but is now almost well again. For several days it seemed that we must lose her notwithstanding the efforts of physician and friends, but by God's grace she was spared to us. My health also is very feeble. As I am and have been "passing under the rod of affliction, I will try to give some of my thoughts on the merciful kindness of our Heavenly Father and the ungratefulness of man. Sometimes when afflicted and tossed hither and thither by sorrow's stormy waves, we feel that we are very heroic in bearing such a load, which we feel is almost too heavy for our weary souls, but when another and a greater sorrow confronts us, when we fear that we will ere long be called to give up a dearly beloved one, then we cry aloud for mercy, and long that we were once more freed from this terrible dread, this gnawing fear that consumes our hearts; then the burden we felt so heavy assumes lighter proportions, and we feel "Oh, how thankfully we could bear it now, without complaining." Our own fortitude assumes much smaller proportions in our eyes, we feel our dependence on a higher power. How fervently we pray and plead for help, that we may

be answered this once! We promise that we will be more attentive to our duty, that we will praise and magnify the Lord forever, and when at last the burden is removed what a relief. But do we keep those promises? Are we patient and resigned to the old load of care? Let us pray that our afflictions may be as a gentle rain, purifying and refreshing our hearts, leaving them tender and prayerful, humble and contrite. As for me, I desire to ask the prayers of Christians everywhere. I am weak and heavy laden, and am not patient through much tribulation. Sometimes I feel that I could do better—come nearer performing my duty, if only I might have health, but perhaps not.

I believe that afflictions are often blessings in disguise, but the good which they do us depends on the manner in which they are received and borne. If only we can feel sure of a home beyond how easy to cope with the worry of this life. To the changed in heart death is a gate to the life beyond. "Let us then be up and doing" with brave hearts. Some believe that presenting a view of torment and its horrors is the surest way to bring sinners to repentance. I do not agree with them. I believe that the love of God and a longing to dwell with Him in the lovely regions above draw more souls to repentance than a fear of damnation. Who can read Baxter's *Saints Rest* and not long to dwell in what he terms "the suburbs of Heaven" while on earth, much less to enter after death into the heart of the city itself, there to drink the cup of Divine happiness, which is an everlasting increase of a knowledge of all that is and ever has been.

When allowing my thoughts to dwell on the beauties of Heaven "I would that I a golden pen might take" and dip it into unseen seas of eloquence and love, wisdom and beauty, all that is good and grand, and write on forever and forever. "Oh, what must it be to be there" when the mere thought of it so uplifts the soul! And shall we know each other there? Shall we pass by unnoticed those loved and lost gone before? My heart answers *no*, we shall know each other there. Of this the Bible most conclusively affirms, if I understand it aright, because it teaches us that when we shall have put on the incorruptible we shall not see through a glass darkly but shall see the things eternal, and that we shall see God and know him as he is, and be like him. If we are like Him we shall know all things. All that which has been a mystery will be revealed. Some say we will not know each other there because if we found that some loved one here was absent

we would grieve. Not thus. We would see God's purpose in everything and be reconciled to all His judgments as fulfilling His will. But all that we enjoy here which is good that will we enjoy in heaven also. All the good emotions and spiritual pleasures and pure love now in the world will return to heaven its first home. Thus in contemplating the beauties of heaven our earthly sorrows are as naught. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Why should we have this ecstatic hope of a happy reunion with loved ones if we are not to know them? I do not believe that we lose one jot or tittle of our intellectual being, then why should we forget? Not less but ten thousand times more will we know when once we stand on the other side of the golden gate. And we will see and know why it was that the heart was broken here, why it was that sin seemed so near and sometimes God seemed so far away. Like one who has completed his education, it will appear strange that the lesson seemed so hard to learn, that the texts were unintelligible. All things will be made plain. All those instances in the Bible containing so much mystery, where God accepted the offerings of some and rejected those of others, where He drew the hearts of some to His throne, while He hardened others, all this will be made clear. We will see Him face to face and know Him as He is. All this for the Christian. Are you one? Am I? God help us to prepare to meet him. May we live so that we may die thus:—

"Vital spark of Heavenly flame
Quit oh, quit this mortal frame.
Trembling, hoping, lingering, flying
Oh, the pain, the bliss of dying!"

Hark, they whisper angels say,
Sister Spirit, come away."

(Mrs.) N. M. BLALOCK.

Banks, N. C.

THE SUNDAY SCHOOL.

Lesson IV.—The Lame Man Healed.

Acts, 3: 1-16.

GOLDEN TEXT.—And his name, through faith in his name, hath made this man strong. Acts 3: 16.

TOPICAL OUTLINE.

- I. Peter and John. (v. 1).
- II. Asking Alms. (vs. 2-3).
- III. The lame man Healed. (vs. 4-8).
- IV. The Effect. (vs. 9-11).
- V. The Explanation. (vs. 12-16).

INTRODUCTORY.

The scene depicted in our lesson happened only a few days after the great sermon was preached by Peter on the day of Pentecost, and the great revival following that sermon. A strong religious sentiment, or feel-

ing was agitating the people, and the apostles were taking advantage of the situation in every possible way to promote the gospel with which they had been so lately commissioned. We are told in the latter part of the last lesson that they went about from house to house, holding religious service and rejoicing together in the love of a newly found, crucified Redeemer. And in this lesson we find the apostles engaged in the same good work, and observing their vows, or rather duties of communication with God.

THE LESSON PROPER.

I. Peter and John.

1. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

These two disciples were a power in the hands of God. Notice the difference in the temperament and disposition of the two. Peter the impetuous, excitable one with the tendency at times to be fickle, yet desirous to carry his point by force of arms if necessary, was the greatest speaker among the apostles before the conversion of Saul. John, the quiet, the congenial, amiable one, the one whom Christ loved in a personal sense above the others, did not do so much talking as Peter but wielded a silent influence with whomsoever he came in contact. John's power was in his lovable nature. He saw some beauty and good in every body, and one could not help liking him. These two were on their way to prayer, the means by which God is drawn to man and man is drawn to God.

II. Asking Alms.

2. And a certain man lame from his mother's womb was carried, whom they laid daily at the temple which is called Beautiful, to ask alms of them that entered into the temple:

A pitiful spectacle. Unable to walk, this man was doomed to beg for his living. All self-respecting people know how hard it is to be compelled to beg, especially for one's self. It is easy enough to beg for others, but when it comes to begging for one's self, it seems disgraceful; and yet, this man could do no other. The gate Beautiful was one of the several gates that opened to the temple, and its name signifies its description.

3. Who seeing Peter and John about to go into the temple, asked an alms.

The lame man did not think, that he was asking someone who was able to give him an alms that would do him good all his days, but he asked of them just as he did of all others. We presume he was no respecter of persons.

III. The Lame Man Healed.

4. And Peter fastening his eyes upon him with John, said, Look on us.

We know not Peter's intention for getting the man's gaze unless he and

John were themselves dressed in the garb of beggars. This may have been the case or Peter may have desired to read the man more thoroughly. There is a great history written in the eyes of a man, and Peter may have wanted to see if the man was in earnest in his requests, or whether he would repudiate them for their shabby clothes.

5. And he gave heed unto them, expecting to receive something of them.

This throws a little light on the last verse. It was to get him to expect something probably, that Peter wanted to get his attention.

6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

It must have been sad intelligence to the lame man when Peter told him that he had no money to give. And no doubt the poor man's face was beclouded at the words. But it was next filled with anxiety and wonder when he received the command in the name of Christ to rise and walk. He no doubt had heard of Christ and his miracles, but had never seen him, nor knew his power.

7. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

A new way of curing lameness which the great doctors of that day knew nothing about. In this case the physician was the Holy Spirit and the first medicine he administered was strength. This medicine we all need. Not physical strength always as this man, but religious strength.

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

As soon as the strength was received, the cure was effected. The man had faith in his expectation and was willing to be saved by the apostles. Saved, I mean from further disgrace of beggary, and hence received the use of his legs. No one can realize the happiness which the poor fellow felt when he realized he could walk. He was almost beside himself with ecstasy and wonder.

IV. The Effect.

9. And all the people saw him walking and praising God.

A great surprise it was to the people to see this man, whom they had seen for years sitting at the gate begging, now walking and running and jumping. They could hardly believe their own eyes, and were filled with wonder.

10. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

They were fully persuaded that it was the identical lame man. Their eyes could not deceive them; that badly. There were the same peculiar

marks of appearance, the same features and the same clothes. It was him and no other. But what brought about this great change? How was it effected? This puzzled them.

Quite a usual thing for people to do when anything excites their curiosity. It had the same effect in bringing the people together that a fight on the street would, or a fire, or something of that kind. They were filled with curiosity to know the truth in regard to the lame man.

V. The Explanation.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Here Peter as he did in the case of the cloven tongues seized the occasion to preach a great sermon for Christ. The people looked upon these two apostles as divine or supernatural beings, but they at once went to work to remove that error.

13. The God of Abraham, and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

Peter reverts at once to their injustice in crucifying Christ, and tells them that the healing of this blind man was simply a token that Christ still lived—that their putting him to death did not destroy him, but his glory was manifested in the healing of this man.

14. But ye denied the Holy One and the just, and desired a murderer to be granted unto you.

The murderer, as we all remember, was Barabbas. When Pilate desired to release Jesus in fulfillment of a custom which prevailed among the Jews—that of having one prisoner released to them every passover—they desired Barabas in the place of Jesus.

15. And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.

Killed him physically for three days. The body was devoid of life during that time, but the spirit again entered and he appeared ten times to his apostles after his resurrection.

16. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Here is the secret of this man's cure: He had faith. He desired to be restored to health. When Peter told him in the name of Christ to rise and walk, his heart beat wildly with hope. He had heard of the miracles performed by Christ. He had heard how the blind were made to see, the deaf to hear, the lame to walk, and at the mention of Jesus' name, he hailed it as his deliverer. As a consequence he was delivered and restored to health and strength and sound mind. By faith in that same name must we all be saved.

HERBERT SCHOLZ.

Weeding out the Worthless.

The processes of nature seek the perfection of some things by weeding out and canceling others. There are many blossoms, but few of them bear fruit. Many apples start upon the trees which do not come to maturity. If all were allowed to grow the burden would exceed the energies of the tree. So in the dense forest there are trees that die to make room for stronger trees which have a mightier hold of life.

In like manner families and races decay. Besotted by sin, and rendered effeminate by indulgence, they dwindle and perish out of existence. Diseases sweep through the land and weed out vast multitudes of people. The cholera usually takes the drunkards first, and then persons who have exhausted their vitality by vicious indulgence. The pestilence which walketh in darkness makes havoc of those who are themselves children of darkness and sin. The vicious are thus weeded out of communities; the vile and worthless are cut down, that better men may fill their places.

So the transgressors of physical law are among the first to yield to epidemics and disease. The overworked and ill cared for succumb; the gluttonous, the intemperate, the vicious, fall for lack of the stamina which enables men to resist disease; and there are left behind the pure blooded, the temperate, the prudent, the chaste, and those who are careful of their health.

The Lord walks among the trees of the garden seeking fruit. The very fact that we are spared is evidence that the Lord has work for us to do, and gives us time in which to do it. But if year after year he finds no fruit, the time will come when he will seek no longer, but when he will say, "Lo, these years I come seeking fruit on this tree, and finding none; cut it down, wherefore cumbereth it the ground?" And even the careful cultivator can only plead for the temporary respite. He says, "Let it alone another year; if it bring forth fruit, well; if not, then thou shalt cut it down."

Mercy has spared us thus far. It may be that this is the final, the trial year, during which the Lord is sparing us to see if we will bring forth fruit. This year may be the last year of trial, and if we are found fruitless the word may be, "Cut it down, why cumbereth it the ground?" Let these thoughts be in our hearts from day to day. Let us consider that the days of our probation are swiftly passing away, that ere long for us the decisive hours may come; and if it be found that we have wasted our strength, misimproved our hours, and indulged ourselves in sin

and folly, the time of cutting down will come, and the cumberers of the ground will be weeded out to make room for others who will serve their generation by the will of God, and more worthily fulfill the destiny to which they are called.—*Exchange*.

Alphabetic Missionary Guide.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Daniel xii., 3.

Be ye strong in the Lord, and in the power of His might.—Ephesians vi., 10.

Continue in prayer, and watch in the same with thanksgiving.—Colossians iv., 2.

Depart from evil, and do good.—Psalms xxxiv., 14.

Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians ii., 11.

Fight the good fight of faith.—Ephesians ii., 8.

Go ye into all the world and preach the Gospel to every creature.—Mark xvi., 15.

He that overcometh shall inherit all things.—Revelation xxi., 7.

In thy ways acknowledge Him.—Proverbs iii., 6.

Judge not according to the appearance, but judge righteous judgment.—St. John vii., 24.

Keep thy heart with all diligence.—Proverbs iv., 23.

Let the Word of Christ dwell in you richly in all wisdom.—Colossians iii., 16.

My people shall dwell in quiet resting places.—Isaiah xxxii., 18.

Now, if any man have not the spirit of Christ, he is none of His.—Romans viii., 9.

O Lord, revive thy work!—Habakkuk iii., 2.

Put on the whole armor of God.—Ephesians vi., 11.

Quicken me in thy righteousness.—Psalms cxix., 40.

Resist the Devil, and he will flee from you.—James iv., 7.

Stand fast in the Lord.—Philippians iv., 1.

Trust in the Lord with all thine heart.—Proverbs iii., 5.

Unto you, therefore, which believe He is precious.—1 Peter ii., 7.

Verily, verily, I say unto you, he that believeth on Me hath everlasting life.—St. John vi., 47.

Without Me ye can do nothing.—St. John xv., 5.

Yield yourself unto the Lord.—2 Chronicles xxx., 8.

Zion shall be redeemed with judgment, and her converts with righteousness.—Isaiah i., 27.—*Selected*.

The Century of Missions.

The nineteenth century is the century of missions. Greater has been

the success of the Gospel in this century than in any previous hundred years. The number of inhabitants upon the globe is about 1,425,000,000, and each new generation of the modern world consists of 30,000,000 children. In each new generation about one-fifth become nominal Christians, and a large proportion Christian in word, heart, and life. Christianity claims 432,000,000 adherents of the world's population, of which the Roman Catholic church has 298,000,000; the Greek church, 93,000; the Protestant church, 123,000,000, and about one hundred Christians sets have 8,000,000. There are 8,000,000 Jews, 120,000,000 Mohammedans, and 875,000,000 non monotheistic, or heathen, souls. Thus we have over one thousand millions of souls which are not Christian. There are 3,064 languages and dialects known, and about 1,100 different religions. Not a single tribe or race of people is known which does not possess a religion of some kind. During the first thousand years of the Christian era there were produced twenty versions of the Bible, and within the nineteenth century more than one hundred versions of the Bible have been translated into the languages spoken in the world. At the time of the Reformation the Anglo-Saxon race, the custodian of Protestantism, numbered 7,000,000; but now the English tongue is spoken by more than 100,000,000 souls.—*Religious Intelligencer*.

Ungoverned Children.

An ungoverned child sent forth into the world, is like a horse without a bridle, like a vessel without a pilot. Dangers are sure to surround him, and every ungoverned man may expect trouble. An ungoverned tongue makes mischief, an ungoverned temper leads to rash and wicked acts, ungoverned passions plunge the soul in sin, and in every way an ungoverned man is in the greatest danger; while men who have learned to govern their tempers, appetites, and passions, and live lives of faith, purity, fidelity and self-control, escape many woes and ills, and go safely through the world while others go to destruction.

If you love your children govern them. And begin early, and do not wait until the horse runs away, before you learn to guide him with a steady hand. And as a preparation for governing children, be sure to learn and govern yourself. "He that ruleth his own spirit is stronger than he that taketh a city." He who cannot rule himself cannot rule any one.—*Common People*.

Those that do the will of God heartily will do it speedily; while we delay time is lost and the heart hardened.—*Henry*.

In the Virginia Valley Country.

DEAR BRO. CLEMENTS:—In my last letter to the SUN, I gave your readers some account of the customs of this people, and I will continue it, as I find much to interest me.

The farmers divide the working day queerly. At 11:30 a. m. the work hands are called to the house for dinner and to feed the team. At one o'clock they return to their work. At 4:30 p. m. the bell rings again and calls them to supper. They come and feed their team with grain, eat supper and go back to the field and work till after sunset. They then come in, unharness the team and turn them in the pasture for the night. It is a fact horses are not kept in the stables at night, but in the pasture fields for grazing. They do not think of such a thing as putting a horse in his stable because it is raining. In the morning the horses are driven up and again fed on grain, but no long feed (or fodder) at all. Thus you see these fine large horses here get hay only at noon of each day. This order of work would be queer for the Eastern Virginia and Central North Carolina farmers.

I also wrote you something of the religious notions of the people. There is one religious sect which formerly would not allow their members to cultivate flwers. I was also told a few days ago of a gentleman who called to see his daughter and finding a carpet on the floor deliberately left, so objectionable to him was a carpet. Of course these things belong to years gone by, but remnants of the same may yet be found with some of the older people.

I heard a good joke on the celebrated and lamented Isaac N. Walter. In his day he visited this country frequently and many are the recollections the older people yet have of him. A gentleman told me recently that on one of those visits Walter in a sermon rather endorsed the teachings of Miller, the Adventist, who had set a day when Christ would come. Soon after this sermon the day Miller set passed and Christ did not come. Soon thereafter Elder Walter was driving down the road and met a Rev. Mr. Bowman, a Dunkard preacher, who was present and heard the sermon in which Walter endorsed Miller's teachings, and as they met Elder Walter said: "Bro. Bowman I was mistaken about the coming of Christ," and Mr. Bowman replied: "I discovered that before you told me," and Walter felt the force of the good natured thrust not a little.

Some time during the war I think it was, a man named Thurman in Albermarle Co., Va., completed a calculation by which he showed that

Christ would come on a certain day in 1868, but he did not come. Then he claimed to have made a mistake and said that he would come in 1875. He set the day, and a few days before the time came, he preached within a mile of where I now sit in Rockingham Co., Va. As he was going up to the church, or school house, he passed a graveyard and pointing to the graves said: "In a few days these graves will give up their dead." The day came, and, as before, it passed, but Christ did not come, and Thurman was much chagrined at his failure.

It is surpassingly strange that in the face of the plain statement of the Bible that no man not even the angels know the time of his second coming, that many persons could be induced to believe that Thurman had actually gotten the secret from Almighty God I am told that numbers of people gave their property away and made ready to go to Heaven on the day Thurman named. It is told of a man named Hollar that he placed himself on top of a pile of wheat straw in a field and waited for the coming, and while waiting, he went to sleep, when some mischievous boys found him and suspecting what he was there for, set fire to the straw and in time for him to escape unhurt, gave the alarm, and as Hollar awoke he was heard to say: "Just as I expected." It is supposed that, seeing himself surrounded by fire, he thought the day of judgment had come and that he was in the "bad place." This is really a serious matter—the judgment is a fearful thing for all whose hope is not in Christ, and it is a serious thing to be led astray in the face of a plain statement of God's word. That such a man as Isaac N. Walter was partly led astray by this doctrine should make ordinary man guarded against such delusions.

The Rev. Benjamin Funk of this county gave me an incident yesterday which very strikingly shows how enemies become friends in time of trouble. In 1870 a fearful flood swept down the Shenandoah river, carrying destruction to property and death to many on its path. A man by the name of Offenbacher was caught in the rising water and to save himself he took refuge on the top of a straw stack, and there he had to remain as his only possible chance for escape. The water had arisen till it covered his feet on top the stack, when he felt something clambering about his feet and, looking down, he saw numbers of snakes taking refuge with him. He describes the experience as horrible, for he had no possible means of escape, neither could he drive the snakes off. To his surprise the snakes did not attempt to bite him, but in their dis-

tress seemed to press hard against him, as if desiring protection at his hands. It is said that suffering makes all men akin, and I believe it goes further, reaching down to the serpents, even.

What a wonderful power has trouble! How it can subdue the base passions, break up animosities, change ambition into meekness, and make all seek shelter under the Rock that is higher than man. Perhaps that is why God permits so much sorrow and trouble and disaster in the world. These have a wonderful influence in subduing and keeping under the selfish side of man's nature.

My letter is too long, so I close, with a promise to come again soon.

J. PRESSLEY BARRETT.

Singer's Glenn, Va., July 7, 1892.

Pleasant Grove and Ingrams, Va.

DEAR BRO. CLEMENTS:—After a month's vacation which my churches gave me, I returned to my work. Saturday before the first Sunday at Pleasant Grove, Va., and enjoyed the Children's Day exercises, conducted by our dear sister Miss Minnie Farmer in a most successful way, the memory of which will linger long in the minds of those who were in the attendance on that occasion, for the simple reason that it was one of the finest Sunday school entertainments that I ever witnessed. Miss Minnie was, as she always is, untiring in her efforts in getting up this entertainment, her classes were well trained, the pieces rendered were of a choice selection, the rostrum was neatly decorated, the congregation was large and orderly, the collection was good and the dinner and lemonade was of the best quality, and in great abundance, and I thought from what I could see, that the dinner was enjoyed to the fullest extent, but such a dinner is characteristic of this people. On Sunday as usual our congregation was large, and on Wednesday at 4 o'clock we met a respectable congregation and conducted a Bible reading meeting preparatory to our protracted meeting which will D. V. begin the first Sunday in August. Miss Minnie Farmer left last Monday evening for a nice trip to New York, Canada and Niagara Falls. She has the kind wishes of her friends and pastor for her safety and pleasure.

On the second Sunday and Saturday before we met our congregations at Ingram, Va. The Saturday congregation was small but the meeting was one to be enjoyed. Sunday, notwithstanding the rain, the house was filled to overflowing. The high school institute building at Ingram, Va., will be when finished, one of the handsomest that you will find in the

country anywhere. They expect to open the first session of this school the first of September, with a Mr. Davis who graduated at the University of North Carolina as principal.

We are expecting to dedicate our new house of worship here second Sunday in August. Rev. W. W. Staley will preach the sermon, and our protracted meeting will follow, will you not offer one earnest prayer for this dear little church?

P. T. KLAPP,

Youngsville, N. C., July 16, 1892.

Holland Items.

Rev. H. H. Butler preached for us at Holland last (2nd) Sunday evening. A full house of interested hearers greeted him. His sermon preached with Holy Ghost power, was full of the "Old, old Story of Jesus and his love" and deeply impressed his audience. He will preach for us again 2nd Sunday evening in August.

Bro. Butler also helped to ordain Bro. Wm. T. Parker, the choice of of the church for that responsible office, as deacon. Bro. Parker is a good worker, punctual to duty, and an exemplary Christian man.

Business called me to Suffolk last (2nd) Monday. With other brethren, I met the genial editor of the SUN and spent some time with him very pleasantly at Bro. Staley's office. He is hopeful of the SUN's success, and thinks he never saw the prospects of the Christian church brighter. He gives us a good paper, and I am glad to know the friends, of our cause are generally satisfied with the paper, and are showing their appreciation of his work by liberal subscriptions. We learn he has met with encouraging success in that line, since he came to our conference. Brethren, help him everwhere, for no one thing is doing more to build up our cause than the SUN.

The Christian church at Holland is expecting to hold a protracted meeting, to commence the 5th Sunday in this month, no preventing providence.

R. H. HOLLAND.

Notice.

All ministers that expect to attend the District Meeting of Pleasant Ridge, N. C., and are coming on the train will please notify me so that I can have them met at the depot either at Friendship on the R. & D., or at Summerfield on the O. F. & Y. V., each man can suit his own convenience. Those coming by private conveyance will find plenty of good stopping places in the neighborhood of the church.

Very respectfully,

L. C. HUFFINES.

Oak Ridge, N. C., July 16, 1892.

The Christian Sun.

THURSDAY, JULY 21, 1892.

REV. W. G. CLEMENTS, - - - EDITOR
O. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

Renew your subscription to THE CHRISTIAN SUN.

Bro. Staley has our thanks for kind words in behalf of the SUN.

Martha's chapel has recently had a new organ presented to it.

The E. Va., S. S. Convention is in session at Berkley this week.

The CHRISTIAN SUN would be a good Sunday school paper for the Bible class.

Rev. P. T. Klapp reports an excellent Children's Day service at Pleasant Grove, Va.

The N. C. and Va. S. S. Convention met at Graham the 19th and will adjourn to-day.

Rev. W. S. Long, D. D., has a word to say about "Orphanage" in this issue. Hunt it up and read.

A number of delegates to the N. C. and Va. S. S. Convention at Graham passed through Raleigh Tuesday.

A full supply of Evangelist's Songs of Praise on hand. These books are just what you need for your Sunday school.

Have you read our liberal offer on page 417? By accepting it you can get two good papers at a little advance on the price of one.

Nothing to prevent, Rev. C. H. Rowland will commence protracted meeting at Plymouth next week. He will be assisted by Rev. J. L. Foster.

The protracted meeting period is at hand, and now let the pastors put forth a little effort for the SUN, for it will aid you not a little in your work among the people.

Uncle Tangle came honestly by that name and as it fits the old fellow pretty well the brother who requests it to be changed will have to endure it as it is, for a while longer at least.

"Editorial Correspondence" was intended for last week's SUN but reached the office too late to be used so we give it to the readers this week as it acquaints us with the movements of Bro. Clements.

L. C. Huffines requests the notice of ministers and delegates to the District Meeting which meets at Pleasant Ridge, N. C., July 30 and 31. And it will be to your interest too to notice. See page 411.

Bro. A. L. Harris' pleasant countenance brightened this office Tuesday. Some two months or so since he stopped the SUN but called to say he could not do without it in his family. You see a friend is not appreciated so much till we lose him.

Thanks to Bro. Dawson for more new subscribers to the SUN. If all our ministers were as good to the SUN as Bro. Dawson and Bro. Iseley the SUN's list would increase very materially notwithstanding the constant loss it suffers on account of dropping delinquents.

From Bro. Staley's letter you will see that our worthy editor, Rev. W. G. Clements, is, as is usual with him, hustling around among the people. It is hoped he will bring back with him renewals for all delinquent subscribers in the section of country he passes through.

The *American Christian* for July, as has been previously announced, is a Sunday school number and were it possible we would put it in the hands of every Christian in the South. It is only 50 cts. a copy per year. send for it to J. J. Summerbell, 2120 W. Norris St., Philadelphia, Pa.

June 30, 1892, Rev. J. J. Summerbell, Secretary A. C. C., sent to the Treasury of A. C. C., \$1,015.92, the amount received during the four preceding days. "This is the best report in our history," are the words of the Secretary in his comment on the same. It is hoped this will not be the banner report very long. The Convention has good use for the tithes.

The American Christian Convention asks all the Sunday schools among the Christians to devote one of their collections during the year to the Sunday School Department. Superintendents are respectfully asked to take up such a collection and forward the money to the secretary of the Convention, J. J. Summerbell, 2120 West Norris Street, Philadelphia, Pa.

Instead of the usual Editorial Summary on the first page this week we give you a short sketch of the National convention of the Y. P. S. C. E. taken from the *N. Y. Independent*. The society is one we love and it is such a grand thing we want all possible to know as much about it as may be. The great daily papers issued special editions and devoted almost the entire paper to accounts of it while in convention in

New York. We have known churches that were almost dead spiritually to organize one of these societies, and from those societies a spiritual fire was started among the poor cold (spiritually) members of the church that no ordinary thing could quench. God's blessings are upon the Y. P. S. C. E.

The Necessity of Home Missions.

When the disciples of Christ entered upon their missionary work, they began their efforts at home. This was the proper place. It was the important place. Home must be all right before we can do much good elsewhere. If everything is not right at home, our minds are perplexed and worried, and we cannot throw our whole soul into whatever we desire to do abroad. This is so in civil life, it is so in spiritual life. Home is the most important place on earth, and the sunshine of gladness, the air of morality and freedom must be there if all is to be well.

There is a good excuse for a great many people's not going forth as missionaries in foreign lands; but there is no excuse for any one's refusing to act as a missionary at home. This duty belongs to every one who takes the oath of allegiance to God. We promise to live Christian lives. Christian means like Christ. Christ was a home mission worker; hence, to be like Christ we must engage in home missions.

Now, in regard to the necessity of home missions let us see why such work is necessary. There are in North Carolina 89 churches of the Christian denomination. These are scattered in different parts of a state which contains 52,250 square miles, giving us one church for every 588 square miles. That is, for every area of land about 24 miles square, we have one poor little church situated in the midst thereof. Suppose, then that this little church placed as it is within this broad domain does no home mission work. Will other churches of a like order spring up around it? To be sure not, but that one church, itself, after a while will die, and leave nothing but the old rickety building to mark its ruin. But suppose, on the other hand, all the members of that little church are wide awake fellows. Suppose every Sunday morning when they start to church or Sunday school they go by some poor neighbor's house and prevail upon that neighbor to go with them, and when they get him there, try to make him feel as pleasant and comfortable as possible. Suppose they spend their Sunday afternoons out on the highways and hedges, talking to others about the wages of sin and the rewards of righteousness. Suppose

they institute prayer meetings in remote places and kindly invite people to attend. What then would be the consequence? Why pretty soon that one solitary church would have a neighbor and that neighbor another neighbor and so on until the country would be interspersed with churches, and on Sunday morning instead of a few feeble voices from one small choir, the joyous hymns from 15 or 20 would float melodiously out upon the breeze, and the surrounding woods would be filled with the echo of the gospel truths. Hence, home missions is necessary to life, to growth, and to increase in strength and numbers.

Another reason why home missions is necessary is that it is the forerunner of foreign missions. As we said in the outstart we cannot do good work abroad unless all is well at home. The work must be progressing well at home before we can be contented to leave for other places. We must preach the gospel to all peoples, but begin at Jerusalem. The reasons for this are clear. Often a Chinaman will ask one of our missionaries why he preaches things to them which his own people do not practice. "Why is it," says John Chinamen "that you preach to us that it is wrong to steal when your own folks steal?" Ah! there's the rub. If we do not get our people right at home, it is no use to go abroad. This thing of preaching one thing and practicing another won't do. The action must agree with the word to have any influence. Here is the great need of home missionary work. There are people among us, living within the sound of our own voices who are almost heathen. There are children growing up in ignorance of the existence of a God. There are men and women hurrying on to the goal which has for its superscription Demonic Vice. These must be preached to. These must be brought within the fold of Christ. These must be drilled in the tactics necessary to make efficient soldiers for the religious war.

Unless we are strong in means and number at home, our efforts abroad will be only weak and ineffectual. And we cannot become strong at home without home work. There are some 11,000 Christians in the south. Supposed they realized fully that they were home missionaries and were to do what they felt to be the missionary's duty. How we would increase in numbers! What strides we would make toward Christianizing the world!

Perfect weather, with one slight exception, greeted the visitors. They think New York is a good summer resort.—Y. P. S. C. E. Notes.

A Teacher From God.

The word, *teacher*, in its comprehensive meaning embraces as much, if not more, that is elevating than any other word in the English language. The teacher so comes in contact with the future possibilities of the world when they are in mere embryo, that as development shows itself with each incoming day his finger prints are seen in every direction.

Nothing is more responsible than teaching. The teacher's touch nearly always starts the material in hand either on the solid road of betterment or on one of sinking sand.

Nicodemus knew something about the ordinary teacher of his day. But he had never dreamed of such miraculous works or words of wisdom as those which were daily emanating from the hands and lips of Jesus. Therefore he wanted to see Jesus, and he sought an interview with Him. At the interview, among the first things Nicodemus said was, "We know that thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him."

If there were no ignorance teachers would not be in demand. As the word, physician, implies sickness somewhere, so the word, teacher implies ignorance somewhere. From the fact that God has sent a teacher into the world, we are forced to acknowledge its ignorance. A world without ignorance would not need a teacher.

This Teacher sent from God makes no mistakes; for He was the embodiment of both wisdom and righteousness. Thank God, a perfect Teacher has been given to the world. If we will accept His terms we may go to school to a Teacher who will be sure to teach accurately. But we are required, in this divine school, to acknowledge our ignorance.

He came not to teach the wisdom of this world, but things pertaining to the kingdom of God. The first blessing He ever pronounced so far as we know is, respecting the kingdom, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The first thing the divine Teacher taught Nicodemus was, the necessity of the new birth. Hence, we conclude that the first thing to be taught and learned in the school of Christ, the very alphabet itself is the new birth. It must be learned before any other advancement can be made.

Editorial Correspondence.

Saturday before the second Sunday in July came. The cars moved off. At Franklinton Rev. W. W. Staley, the popular pastor of the Suffolk Christian church, stepped on

board the cars. He has been a little indisposed lately. On we went, stopping a little while at Weldon, N. C. Nearly every old soldier remembers this place. Suffolk was reached; and soon we were at the new church building that is going up for the Christians. A number of men are pushing the work forward. When completed it will be a credit to those who have taken any part in it. The architecture is unique in design, and Herculean in strength.

Soon we were in company with Rev. H. H. Butler. A messenger had just come for him to preach the funeral sermon of Capt. Lawrence at Oakland, of which church he was a member. It was finally decided for Bro. Staley to preach the funeral, and Bro. Butler to preach at the Christian church in Suffolk Sunday morning, so he could go to Hollands in afternoon.

We spent the night with Bro. H. H. Butler, and had a pleasant time. He and his wife have large Christian hearts full of the love of God.

Sunday we attended the services at Bethlehem. The congregation was good, and attentive. The music was splendid. Bro. Butler is the pastor of this church, and is exceedingly popular. We took dinner with Bro. Joseph Joyner. He carried us to the church, and in the afternoon, back to Suffolk. He is an excellent brother, and we shall not forget his kindness soon. His wife and children showed every mark of kindness that any one could have desired.

Supper was taken Sunday night with sister Beale. She is the widow of the sainted E. W. Beale. The private boarding house run by her is quite popular, for boarders always receive the best attention.

Services were attended Sunday night at the Christian church in Suffolk. The congregation was attentive, and the music much enjoyed.

It was our pleasure Saturday, in the afternoon, to meet Bro. P. J. Kernodle of the Suffolk *Observer*.

W. G. C.

Cape Hatteras Light House.

Great efforts have been made by Capt. John F. Anderson, an engineer of much experience, to build a light house on one of the shoals off Cape Hatteras, known as "Outer Diamond." Vast sums of money have been spent; but thus far every thing has been failure. Misleading charts caused the failure.

The Christian's light house has been located in the right place, and stands firmer than the everlasting mountains of the ages. Let us keep our eyes on the light house in passing through this world.

Suffolk, Va.

Mid-summer work is generally inferior, but the "SUN" has reversed this order and made improvement in the mid-summer issues. The editor, Rev. W. G. Clements, has spent one week in Suffolk and vicinity, and has been doing fairly well in securing subscriptions both "new and old." He preached a good sermon for us in Suffolk last Sunday night, and preached for Rev. H. H. Butler at Oakland and Mount Zion yesterday.

Bro. D. J. Mood also made a stop-over visit to Suffolk recently, but his destination was nearer the "James" where he enjoyed his brief vacation embracing the "Fourth" of July.

The "Fourth" was appointed by the good people of Oakland church for a dinner, ice cream, etc., to raise money on their church improvement fund and I was requested to make an address. The provision for a "glorious" day was ample, but a cold rain greatly spoiled the day. A good congregation, however, was present, and all enjoyed the occasion and something was realized from the sales. The true workers deserve praise for their tireless efforts in their noble purpose to improve their church. They propose to add to the size, to put in new pews, stained windows, most of them memorial ones, and to put the "Lord's house" in a condition of comfort, of attraction, where the congregation may worship in peace.

I was called to this church again on Sunday, July 10th, to conduct the funeral services of Capt. Robert Lawrence who was one of its members and in his sixty-sixth year. He was a quiet, consistent member of the church and community, and a large congregation attended the services. He belonged to an old substantial family of that good neighborhood, and his bereaved sisters, like Mary and Martha, no doubt have the consolation of Christ who promises resurrection and reunion.

July 10th, I buried Calvin Gardner who had been in declining health for several months. He was a resident of Suffolk and leaves a family. He was a true confederate soldier and received a wound that gave him trouble to the end of life. The old veterans are dropping off one by one, and one might say in truth that the war is not over yet, because so many of the old soldiers are still dying from injuries received in those fiery days. The battles of the "Civil War" will not end till all whose lives are shortened by injuries received in it are passed over the river "to rest under the shade of the trees"

Mrs. John C. King passed quietly away at her daughter's, Mrs. Richardson's, in Suffolk on the 14th, after a brief illness and her remains were

interred at the homestead in the country, the funeral services being conducted by her pastor, Rev. H. H. Butler. A large circle of friends besides a large family mourn over this affliction but not without hope. Her last days were bright with hope and she spoke most sweetly of departing to be with Jesus and loved ones. On the same day Miss Annie Williams, a young lady eighteen years of age, living five miles from Suffolk, stuck a nail in her foot and died from lockjaw in less than twenty-four hours. Her sufferings were great and she went perfectly blind. She was the daughter of Mr. Augustus Williams. A very large company of weeping neighbors and friends attended the funeral services at the home on Friday 15, in the afternoon. It was a sad occasion. A good sweet girl not through her college course, stricken down so suddenly by such a simple accident. Natural life hangs on a slender thread; but spiritual life rests on Christ. The memory of her life and sad death will live in that community for generations, and her freed spirit will live forever with Christ.

W. W. STALEY.

July 18th, 1892.

Windsor, Va.

The Christian church at Isle of Wight court house will be dedicated the 5th Sunday in July—present month. Dr. C. J. Jones will preach the sermon. Brethren in the ministry are invited to be present for that day, and take part in the service.

Dr. J. U. Newman was in town last Friday and gave me a short but pleasant call. He was looking well—in good spirits—and succeeding well in his work.

Bro. Clements, the editor of the *SUN*, spent Friday night at our home in Windsor, and we very much enjoyed his visit.

Rev. H. H. Butler of Suffolk also came in the same day. Was glad to have these brethren call. Hope they will often make it convenient to do so.

The protracted meeting season is at hand, may we who engage in it be prepared for the work, and may much good be accomplished for Jesus.

J. T. KITCHEN.

Five thousand people in a prayer-meeting at 6:30 a. m., with rain falling that would have discouraged the average churchgoer, was a revelation to New Yorkers.

The hotel corridors, filled so constantly with loungers presented a changed condition last week; the Endeavorers owned the city and all its hotels. — *Y. P. S. C. E. Notes*.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Is there anything I can say that will please you enough to make you write? I think not, for most of you seem to have crawled into a hole some where and then pulled the hole in after you, and the Corner has lost your bright and interesting letters entirely. I have known old folks to get that way, but thought my dear children were made of better stuff. You will write, won't you, very soon and show that we are mistaken in supposing you are going to desert your old Uncle Tangle and the dear Corner? We hate to think you don't care any more for the BAND and our God-given mission. You perhaps read Uncle Barry's letter a few weeks ago and know there is great need for faithfulness on your part. This is my appeal to you. Write, that our work may go forward.

I must tell you what a nice meeting we have lately held in the Raleigh church. Mr. Foster conducted the meeting and there were six who joined the church and we hope have fully consecrated themselves to the service of our dear Savior. Children, when you see people coming out on Christ's side, does it not thrill you through and through with a keen joy that almost makes you clap your hands and shout? The Bible tells us the angels in heaven rejoice, now why shouldn't we? Let us be faithful and make the angels rejoice much on account of the souls we have aided in saving. One way to do this is to send in all the dimes possible to help educate preachers, and every soul they cause to come to God we know we helped them to do it.

Cordially yours,
UNCLE TANGLE.

GARNER, N. C., July 10, 1892.

DEAR UNCLE TANGLE:—I am a little girl thirteen years old. I wish to join the BAND. Papa takes the CHRISTIAN SUN. I like to read it very much especially the cousins letters. I have been going to school but it is out. It will begin 25th of this month. I go to Sunday school every Sunday to the Christian church. Mr. Pool is my teacher. I will answer Nellie Goodwin's question. Esther is the book in which God's name is not mentioned. I send one dime for the BAND.

MINNIE MORING.

Very good, Minnie, we welcome you gladly, and ask you to write often. God has given us a great work to do and is for us and nobody else to see that it is done.

GARNER, N. C., July 10, 1892.

DEAR UNCLE TANGLE:—As my first letter was fortunate enough to escape the waste basket, I will write again. I was very sorry to see so few letters in the SUN last week. My little baby sister died last Friday. We miss her so much but hope to meet her in heaven. We have union Sunday school every second Sunday. Union school was held at the Christian church to-day. I close hoping to see more letters in the Corner this week.

Your niece,
NELLIE GOODWIN.

Nellie, you have our sympathy and prayers. May your course in life ever be directly towards the shining shore where baby is waiting for you among the angels.

Keep Out of Bad Company.

There are two reasons for this. First, "Birds of a feather flock together." Second, "Evil communications corrupt good manners." If you are in bad company people will judge you by your company, and like poor Tray you may be beaten for other people's faults. Many a man lies in prison to-day for some crime which he never committed, simply because he was in a bad crowd. Some one did the wrong, others escaped, and he found himself in the clutches of the law. Further, you will not only be judged by the company which you are in, but you will become *like* the company which surrounds you. If you run with dogs you will learn to bark. If you stand in the way of sinners you will become like them; and the very fact that you are willing to *stay* in such company shows that you are *more like them now than you are willing to own*. If you are honest, conscientious and faithful and true, your soul will abhor the ways of ungodliness. You will keep clear of them. If you go among the profane, the impure, and the intemperate, you will be no better than your company; you will have no better reputation; and you will soon sink down to their level. You may flatter yourself that you can elevate them, but that experiment has been tried too often, and vice holds his sway over multitudes who have drifted and wandered and sunk at last into things which at first they would have abhorred. The poet says:

"Vice is a monster of such hideous mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

This is the experience of thousands. They have associated with sinners and dallied with sin until they have been swept down into unfathomable depths of vice and infamy. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—*Selected*.

Elon Vacation Notes.

DEAR SUN: It may be that there are some who come to this place and spend their time and money without receiving the benefit of all the privileges the institution offers, but "these are they who having eyes see not, and having ears hear not," therefore they fail to obtain the reward of the studious and the diligent. But let us think of those who have been faithful and earnest in their endeavors and who have gone out from this institution to bless humanity, to elevate morals, and give their lives, as it were, to God and church, and home and country. Oh, that our people could realize these things and send their sons and daughters to Elon to be educated and trained for the duties of after life. While the members of the faculty are canvassing the field in the interest of the college, let every student do all in his or her power to influence their friends to come with them next fall.

The regular services are kept up in the chapel with but few exceptions and the summer literary society has regular meetings every Friday night. Several of our members are away at this time, but there are a faithful few who are striving to make it a success.

There is right much work going on here this summer, Professor Holleman's house is nearly ready for occupancy, and Mr. Elgar Long's house is nearing completion, Mr. Jake Long's house is also well under way, and Mr. C. C. Williams, one of our ministerial students, has commenced his new residence near the depot.

Other improvements are to be made before school opens, and we find that Elon is not the dull, lonesome place that some have predicted it would be during vacation.

Messrs. Will Boone and Will Graham have returned from Pittsboro, much elated with their trip. Miss Jennie Herndon is visiting relatives in Ashboro. Miss Alberta Moring, the faithful and efficient art teacher, will leave tomorrow to visit friends in Roxboro. We extend to her our best wishes for a pleasant vacation trip. Miss Mary Crawford, daughter of deacon S. Crawford, is visiting relatives and friends in and near Graham, this week. She will attend the Sunday school convention at new Providence which convenes Tuesday July 19, 1892. Miss Ula Edwards is among old friends in Raleigh.

Dr. Newman and family are greatly missed by their many friends here but other friends are enjoying their pleasant company.

Miss Nora Porter, one of Virginia's efficient teachers, and a former student of this school while located in Graham, is spending the summer with her father's family here, much to the gratification and enjoyment of the young people of Elon.

L. L. LASSITER.

New England Matters.

New England has had a few cyclones of late. The towns in Maine have suffered the most.

For several years there has been a lack of *general* interest in the annual meeting of the New England Christian Convention. The *cause* of this lack of interest is probably "*too much red tape*."

As the people are trying to "keep cool" this hot weather every other interest is slightly neglected for the present, except politics.

We have a good many churches without pastors. I understand that they want first-class pulpit talent for about third rate pay. About every Christian family takes one or two political papers and a few Christian families take the *Herald of Gospel Liberty*. I know of one church where only one copy of the *Herald* is taken! 'Tis a shame! The *Herald* is a grand paper. Don't you think so?

The presidential nominations have been made and now there are four candidates in the field. They are probably very good men and will be supported by their respective parties. Political feeling is gradually rising. I asked one temperance man if he would vote for a drinking man, I put in nomination?" His answer was, "yes, I would vote for the devil for president if my party nominated him." I think he would hardly do that, though he might vote for one of his lieutenants. The prohibitory vote this year will be larger than usual unless political signs fail.

The prohibitory law is being quite well enforced in most of the towns in Maine, and the increased deposits in the Savings Bank are the result.

Our friends generally are the promise of good crops this year. We have many things to thank God for.

H. M. EATON.

Walpole, N. H., July 13th, 1892.

Organ Presented.

Brother Willis C. Wilson, of Martha's Chapel presented to the church an elegant organ, for which valuable gift the church desires to thank Bro. Wilson and prays that the blessings of Heaven may rest upon the dear Bro. in his declining years. Bro. Wilson is seriously afflicted. Let the prayers of God's people be offered for his restoration to health.

W. A. ELLINGTON

H. MULHOLLON.

S. A. MORGAN.

ALLENS STONE

C. S. HOLLEMAN,

Com.

July 10, 1892,

Christian Services.

The lives of most of us are confined within a narrow circle. Only now and then is there one whose reputation is world wide or whose influence stretches out beyond the common walks of life. But we can all be Christians, and win approval of God. For, to be a Christian is to "act well our part"—to do our very best within the circle of our activity—to deal justly, love mercy and walk humbly before our God." One's life may be found in the passage from his home to his shop, and from his shop to his home. The duty of the wife may be in her home and to her little family. Be it so. What Christianity calls for and what the world needs is men and women who will irradiate the narrow circle in which they move with the light of goodness, purity and love.

D. E. MILLARD.

Portland, Mich.

Does It Pay.

There are persons who sometimes seem to think the only question to be considered in doing anything, is whether they are able to accomplish what they wish. But there are many other questions equally important. Because a man *can* have his way, it is not certain that his way is the best way, for him or any one else.

There are many things which men *can* do but which will be of no use when they are done; and many things have been done which had been far better left undone. It does not always pay to do all that men have the power to do. If men have the power to prove a lie to be the profitable to try to break the word, and defy those they have injured, it is not always profitable to do it. If men have the power to slander, and crush out men whom they have wronged, it does not follow that the operation will be a profitable one even when it is done.

A political party may be strong enough numerically to carry its points, but in carrying them may seal its own doom and sink down into infamy and oblivion. This has often been done; and within the memory of living men, great organizations, managed by wilful men, have gone to the extent of their power, accomplished their evil purposes, and thus ruined their own cause, and wrecked or crippled every interest which they sought to promote.

God lives, and he fights on the side of righteousness and justice; and some of the servants of the Lord also live, and will not countenance wrong and iniquity when they see it per-

petrated. A man in crushing one insignificant opponent may make a score of enemies and alienate a score of friends; and in after years the wrong done to some obscure and helpless persons may hang like a mill stone round his neck, to plague his soul and sink him into oblivion. A man may have the ability to cheat his neighbor in business, but the cheating may prove the ruin of the cheater. The wronged party may have no voice, may be able to make no defence, may be obliged to suffer in silence and sink into obscurity; but God's eye is watching, and there are many other eyes that watch the acts of wrong-doers, and the time may come, and come speedily, when the violent dealing of the proud and wilful man "shall come down upon his own pate," and in the pit which he himself has digged he may go tumbling down to ruin. It pays to do right; it does not not pay to do wrong.—*Armory.*

"O That I Could at Last Meet You All in Heaven!"

A goodly man, in the midst of his days, was arrested by a disorder that was gradually bringing him down to the grave. Dependent upon him was a group of seven children, the eldest of whom was but sixteen years. His greatest trial was the prospect of leaving them. So long as he was able he offered the morning and evening sacrifice upon the family altar. And when he came to pray for his children, so soon to be fatherless, he was usually so overcome that it was difficult for him to proceed.

In his great desire for their spiritual welfare, he wrote for them what he characterized as his "dying advice." In it he counseled them to trust in God, to read the Bible daily, to live lives of prayer, to regard the Sabbath and the sanctuary, to attend the Sabbath school, to contribute liberally for the cause of the Gospel, and to make it their supreme aim to glorify Him, concluding with these words: "O that I could at last meet you all in heaven! Live for the other world. Make your peace with God; and may you be happy in time and in eternity! Remember that you were sent here to live for God."

In a few brief weeks after this counsel was written the good man died in the Lord, as did also his stricken widow, who followed him two months after, thus leaving the seven young children orphans in this world of temptation.

But the covenant God of their father and mother did not forget them or forsake them. He raised up friends for them. They all found homes in good Christian families.

In a precious revival that visited the place two years after, the two

elder children hopefully gave their hearts to Christ and professed His name, as did also the third one a year later. Five of the seven have since passed away from the world, leaving a comforting hope to survivors that it is well with them; and the two that yet remain cherish hope in the Saviour, and one of them has long been a preacher of the Gospel. There is reason to hope that the ardent desire of that father may be realized, and that these parents and children may ere long meet, and unbroken family, in heaven!—*American Messenger.*

"A Sartin True One."

Children instinctively and lovingly turn towards infancy. The instinct of motherhood is strong in little ones and a little girl is never happier than when "mothering" some little one. Her favorite plaything is a doll, and a baby in the family is not only a well-spring of pleasure, but also the means of instruction in tenderness, kindness, patience and compassion, such as is nowhere else to be found.

We remember a little boy whose mother used to amuse him by making dolls for him; but he grew tired of the sham, and said one day: "I don't want a rag baby, I want a *sartin true one*."

In the "Journal of Emily Shore" is a story of a little girl whose ideas were somewhat similar. She was one day playing before the house, when a woman appeared and begged a few pence. She had a baby in her arms, and the child was so delighted with the little thing, that she asked the woman if she would sell it to her.

"Whit will you give for it, miss?" was the counter question.

"Half a crown."

"Very well," said the woman, "let's see the money."

It was produced, and the sale was made. The little girl took the baby, carried it upstairs and laid it on her bed, and after she had fondled it "enough for once," scampered downstairs, calling to her mother:

"Mamma, mamma, I've got a *live doll*! I always wanted one, and now I've got one."

The baby was found, and the story frankly told; but though the beggar woman was sought all over the town, no trace of her could be discovered. Meanwhile, the baby's little owner begged so hard that it should be kept, that the parents yielded; and the "living doll" became a household blessing.

It has been said that no home is complete without a grandmother and a baby. Many homes lack these essentials, and many persons lack that completeness and roundness of character which can only come

through the exercise of maternal instincts, and the cultivation of maternal affections. God made the mother's heart, with all its wealth of tenderness, purity and love; and he would have these natural affections, which he has imparted to us, cultivated, strengthened, and developed in the hearts of his people.

Persons who do not love children, must fall under the condemnation which the scripture imposes upon those who are "without natural affection," and thus lack some of the most excellent traits which adorn and beautify the character of those we most love.

Without the parental instinct the human race could not subsist for a century, and persons considering how much they owe to these divinely planted principles, should seek to cultivate strengthen and develop them.—*Exchange.*

Humor.

A news item recently related that a man who had shot three men in the street, and was arrested for it, attributes his misfortune to an over-developed sense of humor. He seems to be a kind of Corporal Nym. He saw a man go by, and thought how funny it would be to make him jump; so he fired a bullet into the gentleman's left leg—and, as he fell, the whole thing seemed so humorous that the joker could not resist the temptation to drop a ball into each of his two companions. He says, as he meant it only for a joke, and as the men were not killed, he cannot see why any fuss is made about it. This man's case has hardly been paralleled since Solomon's day, when he noted a man casting fire-brands, arrows and death, saying, "Am I not in sport?" A great deal passes under the fine name of humor which is, in reality, cruelty, horseplay, buffoonery and brutality. The brutes who put the crown of thorns and the mock robes on Christ, and who jibed and jeered at him on the cross, "wagging their heads," doubtless thought they were humorists. They laughed, and doubtless made others laugh, but it was the laughter of demons. What evil things pass under thy name, O humor! Coarse jests, malignant flings, cruel words, sacrilege, blasphemy, salacious tales, brutal caricatures of race characteristics, such as appear in illustrated comic papers, all these, and more, their perpetrators deem humorous. Humor is too fine a thing to be thus degraded. Let us put it to saving uses. It will prune off our egotism; it will quiet our boasting; it will keep us from offensiveness. Humor will run before our deed, and keep us from excess. Let us laugh, but with kindness. Let humor crop as the gentle dew from heaven. *Presbyterian Observer.*

Wise Words to Parents.

Be courteous to your children. A kind manner and gentle tone usually have the desired effect, however obdurate the case, and children are born imitators. As in water "face answereth face," so the reflection of our own lives in those of our children. Make home the most attractive place in the world to them, give them space to play, even if carpets and furniture suffer a little. Certainly order and cleanliness should be a law in every household, but take heed lest your children fear a stain upon clothes or carpet more than one upon their conscience.

Keep near to your children. Do not let them grow away from you. Keep them close in your confidence and affection, so they will confide in and not be afraid of you. I know a lad who takes pleasure in giving his mother an account of his doings during the day, whether they be pleasant or otherwise. She laughs with him if they are funny, and gently chides where he is wrong, but in a way that does not make him afraid of her. He will not relate a single instance to his father, because before the story is half through he will begin to scold him for doing so and so. It is plainly seen which can have the most influence with him.

Give your commands in the form of requests whenever it is possible. When a commanding tone seems to be necessary, speak with ut betraying any excitement, in a low voice, but decidedly, and use as few words as possible. — *Selected.*

The Good Shepherd.

What a beautiful, comforting gospel that is in which the Lord Christ depicts himself as the Good Shepherd; showing what a heart he has toward us poor sinners, and how we can do nothing to save ourselves.

The sheep cannot defend or provide for itself from going astray if the shepherd did not continually guide it; and when it has gone astray and is lost, it cannot find its way back again nor come to its shepherd; but the shepherd himself must go after it, and seek it until he finds it; otherwise it would wander and be lost forever. And when he has found it he must lay it on his shoulder and carry it, lest it should again be frightened away from himself, and stray, or be devoured by the wolf.

So also it is with us. We can neither help nor counsel ourselves, nor come to rest and peace of conscience, nor escape the devil, death, and hell, if Christ himself, by his word, did not fetch us, and call us to himself. And even when we have come to him, and are in the faith, we cannot keep our-

selves in it, unless he lifts and carries us by his word and power, since the devil is everywhere and at all times on the watch to do us harm. But Christ is a thousand times more willing and earnest to do all for his sheep than the best shepherd. — *Luther.*

Good Work, Good Pay.

It is not easy to be eloquent with a depleted purse and a *meun* reduced to porridge and salt bacon, though men who went supperless or dinnerless have stirred the hearts of their fellows with the power of their words in oration and song. Genius is a sleek rascal, and he does his best work on a good pay roll and with a respectable number of covers at each repast. You want good work out of your preacher; you demand that he should always be at his best. Reduce the temperature of his brain and increase that of his heart, by keeping him free from care, and he can then give you his best in everything. — *Pacific Methodist.*

A Good Cause.

The Humane World, a twelve page handsomely illustrated monthly, published at St. Paul, Minn., is accomplishing much good in preventing cruelty to animals and children. Their method of working, is to present to teamsters and drivers throughout the country a year's subscription to their paper free of charge. In so doing, it reaches the hand of those having the care of horses and animals, and will have a tendency to arouse a humane sentiment and awaken a humane feeling towards the creation. Last year over 100,000 copies were distributed gratuitously to teamsters and drivers.

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To Boys.

While so many suggestions are being made to girls in regard to their habits, manners and aims, it is well not to neglect the boys entirely; so the following thoughts have been copied from an exchange, as hints of "What boys should learn:"

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being gentlemen at home.

To take their mother into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To build a fence correctly.

To fill the woodbox every night.

To shut doors in summer to keep flies out

To shut doors without slamming.

To shut them in winter to keep the cold out.

To do errands promptly and cheerfully.

To get ready to go away without the united efforts of mother and sisters

To be gentle to their little sisters.

To wash dishes and make their beds when necessary.

To sew on a button and darn a stocking.

To be kind to all animals.

To ride, row, and swim.

To be manly and courageous.

To let cigarettes alone.

To tell the truth.

To observe all these rules they are sure to be gentlemen.

Perpetuity of the Bible.

The empire of Caesar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the work of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the

noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures. — *Dr. John Cumming.*

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An Evil Root.

The apostle tells us that "the love of money is a root of all evil"—not the root, as if every evil grew from it, but a root from which all kinds of evils in certain cases may spring. There is no evil thing perhaps, that can be named, but what in certain cases, springs from, arises out of, or is fostered by a love of gain. Hatred, variance, wrath, strife, seditions, heresies, murders, drunkenness, and such like, all, in many cases spring from, or are encouraged by, this fatal desire for worldly gain. It therefore becomes the policy of the great destroyer to entrench giant wrongs behind this bulwark—the love of money; so that men will submit to anything in the way of iniquity rather than injure those pecuniary interests which are involved in this iniquity.

In nothing is this more clearly seen than in the terrible curse of the drink traffic. This is a business which blights and blasts everything connected with it; yet it is a source of enormous financial gain; and in the hope of this gain, men manufacture strong drink, wholesale it, license it, rent buildings to be used in its distribution, and invest money in corporations for the manufacture and sale of these deadly beverages. Says an English newspaper, *The Northern Advance*:

"It is pitiful to see how eagerly British capitalists, in their thirst for gain, are embarking in the drink traffic both at home and in other lands. To get more money seems their supreme aim, and that entirely irrespective of any moral responsibility as to the means. Imagine a clergyman with a brewery-dividend in his pocket, praying 'That it may please Thee to defend and provide for the fatherless children and widows and all that are desolate and oppressed.'"

Doubtless there are great gains and enormous dividends to be looked for in this business, but the final settlement is yet to come, and this may put an entirely different face upon the whole matter. When the Lord who hears the groans of widows, the cries of orphans, and the complaints of the distressed and broken-hearted, shall cast the final account, the balance-sheet may have a very different look from what it does at the present time. The reckoning day is sure to come, the righteous Judge shall appear, "when He maketh inquisition for blood, he forgetteth not the cry of the humble;" and all the questions of profit and advantage may at last be swallowed up in the more solemn and important question, "What shall it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" When that day comes we shall know at last the outcome of all human schemes and speculations,

and shall see the folly of the man who layeth up treasure for himself, and is not rich towards God.—*Safe Guard.*

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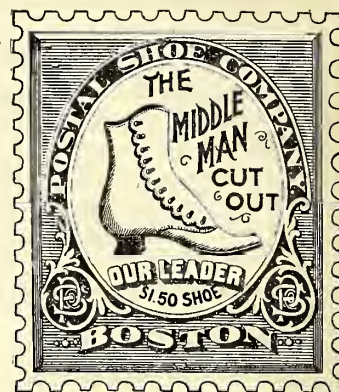
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A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow amusing himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." The boy was Michael Angelo.

A German boy was reading a "blood-and-thunder" novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this: that in boyhood and girlhood are shown the traits for good or evil which make the man or woman — *Selected.*

Useful Suggestions.

I think the person who first said "necessity is the mother of invention" must have been a girl with a small allowance, like myself, Minna Irving makes a girl say in the August "Peterson," in a paper every young woman ought to read. The day before that garden party, I found that my white silk parasol was split up two gores in a way that I could not possibly hide with any amount of ribbon bows. It was too near the end of the summer to buy another, and I thought I would either have to stay at home or go without one. But I remembered an old-fashioned pink-and-silver changeable silk dress that had belonged to Aunt Betsy in her youth. I ripped it up and pressed it, and it was as bright as new on the other side. I ripped up the parasol and used it for a pattern. I finished the new cover with a deep frill of cream-colored lace, and tied a cream-colored bow on top and another on the handle. The inside rills I gilded — and you all thought I had a new parasol. Since that time, I have made two pretty parasols from the best breadths of worn-out India silks. All my pretty sofa-pillows are made from worn-out silks, too.

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SOUTHBOUND	DAILY.	
	No. 9.	No. 1
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 03	5 00
Keyville	5 42	5 44
Ar Danville	8 01	8 10
Greensboro	10 15	11 10

Lv Goldsboro	4 00 p. m.	4 45 p. m.
Ar Raleigh	6 00	11 30
Lv Raleigh	*8 15 p. m.	*7 00 a. m.
Durham	7 25	8 00
Ar Greensboro	10 00	10 00
Lv Winston-Salem	*8 55 p. m.	*8 50 a. m.
Lv Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	12 00 m.
Lv Statesville	*2 55 a. m.	*1 09 p. m.
Asheville	8 00	5 58
Hot Springs	10 30	7 57
Lv Salisbury	*2 28 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 35
Atlanta	12 25 p. m.	11 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

NORTHBOUND	DAILY.	
	No. 10	No. 12.
Lv Augusta	*7 00 p. m.	*8 15 a. m.
Columbia	10 50	12 45 p. m.
Ar Charlotte	3 10 a. m.	4 30
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 40 a. m.	6 00
Lv Charlotte	7 00 a. m.	6 30 p. m.
Ar Salisbury	8 29	8 05
Lv Hot Springs	*4 30 p. m.	*12 19
Asheville	9 00 a. m.	2 30
Statesville	2 50 p. m.	7 08
Ar Salisbury	4 00	8 05
Lv Salisbury	*8 37 a. m.	*8 25 p. m.
Ar Greensboro	10 20	10 25
Ar Winston-Salem	*11 40 a. m.	*12 10 a. m.
Lv Greensboro	*10 50 a. m.	*12 01 a. m.
Ar Durham	12 24 p. m.	2 00
Raleigh	1 23	3 00
Lv Raleigh	*1 28 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 30 p. m.
Lv Greensboro	*10 30 a. m.	*10 45 p. m.
Ar Danville	12 10 p. m.	12 45 a. m.
Keyville	2 46	4 15
Burkeville	3 31	4 57
Richmond	5 30	7 10

† Daily except Sunday. *Daily

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Mixed train leaves Keyville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 2 25 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 40 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m., Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 40 p. m., Charlotte 9 20 p. m., Salisbury 10 34 p. m., Greensboro 2 00 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 20 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No. 9 leaving Goldsboro 4 00 p. m. and Raleigh 6 15 p. m. daily, makes connection at Durham with No. 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keyville.

Nos. 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

E. BERKLEY, W. A. TURK,
Sup. G. P. A.
RICHMOND, VA. WASHINGTON, D. C.
W. H. GREEN, SOL. HAAS,
Gen'l Mgr., Traffic Manager,
WASHINGTON, D. C.
S. J. HARDWICH, A. G. P. A.
ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	Pass. and Mail.	No. 38.
Daily.	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 13	7 06
Warren Pines,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 59	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Lonsbury at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9 00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	2 30
Stn'n Pines,	6 21	3 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 49	
Arrive Gibson	8 15	

GOING NORTH

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
“ Glio,	7 18	
Arrive Hamlet,	7 38	
Leave “	8 00	
St'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m.	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 3 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Died.

Sidney A. Holsinger, June 28, 1892. He was born June 29, 1871. He was running his father's steam saw mill and was caught by the saw which struck his heel and cut his leg up to the knee where it cut the leg about off. The doctors took it off, but his suffering was so great he only lived eight hours. He was hurt some weeks ago at the saw mill. I was to see him and had prayer during the time he was confined to his room. I preached the funeral, assisted by Rev. John F. Driver of the Dunkard church, to a large and sad congregation.

E. T. ISELEY.

New Music at 10 Cents a Copy.

"Jesus Lover of My Soul" has been arranged as a quartette, with soprano, tenor and alto solos, by Isaac Doles. The song as arranged by Mr. Doles is very beautiful indeed. He also publishes "The Air Ship Waltz," "Okiahoma Waltz," and "Odd Fellows' Grand March," all of which are exquisite instrumental music for piano and organ. Any of the above pieces will be sent for 10 cents each, the 4 for 35 cents, on receipt of this notice with your remittance in stamps. This is an introductory price, the regular price being \$1.40 for the 4. If any of our readers want good music cheap they should take advantage of this opportunity. Address Isaac Doles, Indianapolis, Ind., Cor. 22d and Illinois Sts., U. S. A.

Confederate Veterans' Re-union,
Wrightsville, N. C.

The Richmond & Danville railroad Co. has instructed its conductors to pass free all pensioners of the state of North Carolina over their lines, en route to the Confederate Veterans' Re-Union at Wrightsville, August 16th to 20th, inclusive, upon presentation of a certificate signed by the Clerks of the Superior Courts of the various counties that the holder thereof is a pensioner of the state of North Carolina and his name regularly appears on the pension roll.

A capital literary puzzle will be found in "Our Historical Herbarium," which, described by A. F. Mitchell in the April *Wide Awake*, has the answers to the queries given in full in the July *Wide Awake*. It will pay to study it with both numbers in hand. Price 20 cents a Number, \$2.40 a year. On sale at news stands, or sent post paid on receipt of price, by D. Lothrop Company, Publishers, Boston.

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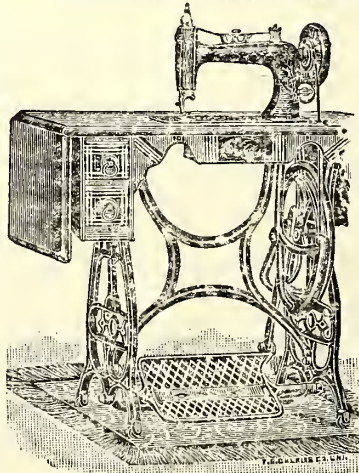
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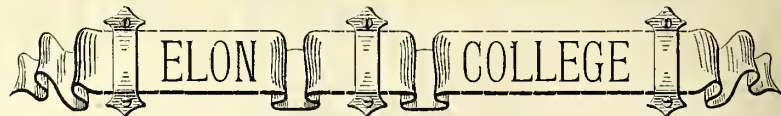
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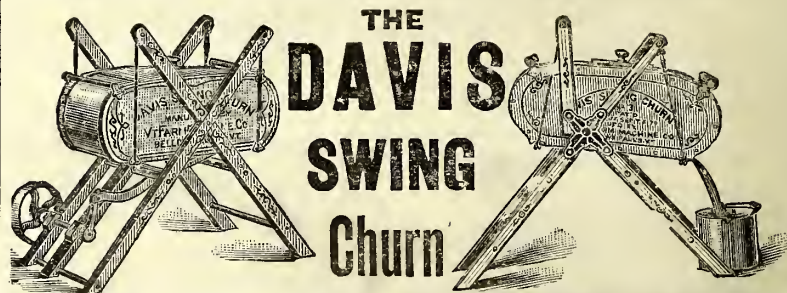
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